The Turkic Jewish Khazar State and the Turkic Origins of the Ashkenazim and the Russians

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Dedicated to Anatole Klyosov

Between the sixth and tenth centuries, the Khazar Turkic Khaganate ruled over a vast territory in Eastern Europe and emerged as a great and powerful state that left a deep imprint on world history. It constituted the origin of the first Rus' polity and of several other states. The roots of the Ashkenazi Jews —and indeed of all Jews of Eastern and Northern Europe— lie in Khazar Turkic society. The well-known saying, "**Scratch a Russian and you'll find a Tatar**," recorded even in the Oxford Dictionary and widely recognized both in the West and in Turkey, was not coined without reason. In many respects, the Khazar Turkic state may also be regarded as the first Rus' state. At the same time, it was the largest and most powerful Jewish state in history; excluding pre-Common Era polities, it may be considered the first modern Jewish state.

Mainstream pseudo-scientific narratives are unable to explain why the Ashkenazim suddenly emerged in a specific geographical region, nor can they adequately account for why the Ashkenazim constitute a branch entirely distinct from the Sephardim. Instead, they advance speculative and unfounded hypotheses. By contrast, we are able to explain this phenomenon on a solid analytical foundation. Early Ashkenazi Jews did have some Hebrew–Levantine ancestry. Yet I believe that Turkic–Rus' origins were far more dominant. This

lineage continued over the last millennium, although it is now debatable whether Levantine or Turkic ancestry is the prevailing one.

Let me summarize my bibliography at the outset: Osman Karatay's "The Khazars, Jewish Turks"; Arthur Koestler's "The Thirteenth Tribe"; Kevin Alan Brook's "The Jews of Khazaria"; and Tan Can's "Flowers Bloom Crimson in Khazaria: The True History of the Ashkenazim." James Fergusson (1808–1886), a prominent scholar of his time, stated that the names of the **Saxons, Scots, Ashkenazim**, and **Scandinavians** derive from the **Saka–Scythians** and that these groups originate from the same lineage. From Türkiye, Prof. Mehmet Bayrakdar and Osman Çataloluk have addressed the same subject. In the following pages, the reader will also encounter numerous Western authors and viewpoints that articulate this same fundamental reality.

In previous centuries, many Ashkenazi elites and many ordinary Jews were aware of their Turkish ancestry. But they deliberately chose to conceal it. Being Jewish already brought them many problems. A Turkish identity could create far greater problems in the West. It could multiply the trouble many times over. But when faced with great dangers, they primarily sought refuge in the Ottoman Empire and the Republic of Türkiye.

SLAVS AND RUSSIANS

As is well known, the Slavs entered the historical record in the fifth century. The ethnonym "Rus" and the Rus' people emerged in the ninth century.

The first Slavic state—apart from several minor polities or principalities—was the First Bulgarian Empire. It is widely accepted that the Bulgars were of Turkic origin.

The Khazar Turkic Khaganate ruled between the sixth and tenth centuries and collapsed in 969. Its territorial extent included the northern Black Sea region, Crimea, and, with present-day Ukraine as its core, a vast area stretching westward to Romania and eastward to the Caucasus. This population, composed of numerous Turkic tribes, was primarily Cuman–Kipchak in character and descended from the Scythians.

When and where was the first Rus' state established? In 829, precisely in this region. Its name was the **Kiev Rus' Khaganate**—yes, "**Khaganate**" (**Kağan - Kağanlık**). It is clearly Turkish and means kingdom in Turkish.

There exist highly credible sources indicating that this state was founded by remnants of the Khazar polity, and that many of its commanders were directly of Turkic origin.

The first **Georgian** state was likewise founded by Khazar remnants (856). The **Circassians** descend from the Khazar Kabardian lineage. Khazar **Kabars** also established rule in **Hungary** (890). The founders of the **Polish Kingdom** were likewise Khazar remnants. Thus, the Khazars left an exceptionally substantial legacy for the future.

Returning to the Russians: **Anatole Klyosov**, one of the world's foremost authorities in ethnic genetics, has argued that if there is such a thing as an "Indo-European" people or language, its core consists of the Slavs and the Russians, characterized by haplogroup **R1a**. He also notes that certain Turkic-speaking ancient societies in Eurasia carried the R1a gene. According to Klyosov, what characterizes the Turks—or more precisely, the Proto-Turks (**Arbin**)—is haplogroup **R1b**. These groups and genetic lineages constitute the principal populations that historically formed Middle and West European

peoples. Consequently, it is entirely natural to find dense proto-Turkic and modern Turkic elements at the roots of European languages.

As the American Turkologist **Norm Kisamov** has observed, Anatole Klyosov is a scientist of groundbreaking caliber, worthy of a Nobel Prize. However, these evident realities have been marginalized by mainstream “science,” which is controlled by major political and financial interests and finds such conclusions inconvenient. In any case, the Nobel Prize itself has often been awarded to individuals of highly questionable character.

This central reality has been articulated from different perspectives by numerous Western scholars, both historical and contemporary, across many branches of science. The most recent list in my possession includes **307** authors (1). They refer to Turanian peoples, Turkic groups, Proto-Turks, Etruscans, Trojans, or directly Tatars and Turks; they speak of the Saka and the Scythians; yet all of them point, broadly speaking, to the same conclusion. The Saka and the Scythians constituted a vast confederation of peoples incorporating primarily haplogroups R1a and R1b, along with others—a Turanian population that dominated the entirety of Eurasia, from northern China and northern India to Western Europe.

The identities and interconnections among the Saka, Scythians, Scots, Kushans, Śākyamuni (Buddha), Saxons, Scandinavians, Ashkenazim, and the Turkic–Russian commonality represent a crucial and highly sensitive issue.

What follows is my list of authors who establish solely the Scythian–Saka Turkic, Turanian, and Tatar connection:

Sven Lagerbring, Leonard Woolley, Norm Kisamov, Max Müller, Yuri Nikolayeviç Drozdov, Pope Piu II, Snorri Sturluson, G. Monmouth, Pedro Tafur, Leon Cahun, James Fergusson, Marcus Zuerius van Boxhorn, Robert Gordon Latham, Edward Harper Parker, Robert Caldwell, H.C. Rawlinson, Wilhelm Radloff, John Simpson, Svetlana Pankova, Mario Alinei, Nicolas Boillet, Otto Franke, J.M. Groot, Barthold Georg, Kevin Alan Brook, George Grote, Lev Nikolayeviç Gumilev, Heinrich Kiepert, Geza Nagy, Andreas David Mordtmann, Geza Kuun, Ellis Minns, H. Triedler, B. Lufer, Hasan Pirniya, Arminius (Hermann) Vambery, N. Rosliakov, Johann Eberhard Fischer, Karl Friedrich Neumann, Friedrich Schlegel, Károly Czeglédy, Ramón Sainero, A. Sanducci, John Ghast, John Beddoe, Agathiae Myrinaei, Panium Priscus, Anatoly M. Khazanov, Joseph Reinach, Ernest Lavisse, Johan Philip G. Ewers, Johannes Fressel … (1).

In my dictionary of Turkic roots within European languages, I have thus far identified approximately 22,000 Western lexical items—drawn from English, German, Latin, French, Italian, Spanish, Basque, and Celtic—that I argue to be of Turkic origin. I have also demonstrated the presence of Turkic remnants within the grammatical structures of these languages, as well as within their alphabets. I have provided some illustrative examples from Russian as well, but I have not yet undertaken a systematic analysis of Russian; I have deliberately reserved it for last. This is because, in light of the available data, I am already confident that a far denser concentration of Turkic elements will be found there (2, 3).

THE EMERGENCE OF THE ASHKENAZIM

Independent external sources indicate that the name and identity “Ashkenaz” took shape between the eighth and tenth centuries. Where did this occur? In Germany, in the Rhine basin. In fact, its more clearly defined emergence

coincides with the eleventh century (if one sets aside certain personal names mentioned in religious texts). That said, some scholars locate the primary origin in the Caucasus and northeastern Anatolia (**Eran Elhaik**). Another scholar argues that Yiddish is not of German origin but rather Gothic in origin, and that it first emerged in **Crimea** (**Alfred Posselt**), a view also discussed by Tan Can.

I share this perspective, because the empirical data and the historical sequence support it. The Ashkenazim originated within Khazar society. They emerged directly from the core territory of the Khazar state, specifically from Ukraine and Crimea.

As this large community faced the weakening of the Khazar state and increasing external and internal pressures, what course did it take? It migrated into the interior of Russia, to Poland, Eastern Europe, Hungary and also to Germany.

From where did the Khazar Jewish community arise so suddenly? Hebrew (Levantine) Jews constituted only a very small minority in the region—essentially a handful of individuals who came and went for trade. Moreover, their physiognomy does not resemble that of the Ashkenazim.

Khazar Ashkenazim were directly of Turkic and Rus' descent. Numerous earlier authors state this explicitly. The names Saka, Scythian, and Ashkenaz are interconnected even at the level of nomenclature.

The sudden appearance and rapid demographic expansion of Eastern European Jewry is directly linked to migration from Khazaria. The Mediterranean source that is commonly presented as the primary origin, and the migrations

associated with it, can only represent a secondary source. Physiognomy and genetics do not lie.

THE GENETICS OF THE ASHKENAZIM AND OTHER JEWISH GROUPS

I have stated that genetics does not lie; however, genetic data can be distorted for political, ideological, and strategic purposes, and can be interpreted in highly arbitrary ways.

There is no satisfactory, rigorous study of the genetic structure of the earliest Ashkenazim—or at least none that I have yet been able to access. This inevitably raises the question of whether such studies have deliberately not been undertaken. More recent research addresses only the genetic data of contemporary populations. Given that Ashkenazim have continuously intermixed with other Jewish groups over the course of a millennium, it is only natural that the genetic markers of whichever group was numerically dominant would come to prevail.

In summary, the approximate genetic distribution of present-day Ashkenazim can be outlined as follows:

- **Haplogroups J (total: ~40–50%)**
  This constitutes the dominant cluster and is commonly associated with Levantine / Middle Eastern origins?
  - **J1 (~15–25%)**, often linked to the Kohen lineage
  - **J2 (~15–25%)**, associated with the Eastern Mediterranean, Mesopotamia, and Anatolia
- **Haplogroups E (especially E-M35 / E1b1b) (~15–25%)**, widespread in North Africa, the Levant, and the Eastern Mediterranean

- **Haplogroups R**
    - **R1a (~10–20%)**
    - **R1b (~3–5%)**
- **Haplogroups G (~5–8%)**
- **Other minor groups**
    - **Q (especially Q-M242) (~3–6%)**
    - **T (T-M70), I (I1, I2)**

At this point, it is typically argued that because J1 and J2 are dominant, these genetic profiles cannot be described as Turkic or Rus' in origin, and that this alone suffices to refute our thesis. It is also claimed that the R1a observed among Ashkenazim represents a Jewish-specific subclade of R1a.

In response to these claims, six points can be made.

1. **J1 and J2 are also among the most prevalent haplogroups in the population of modern Türkiye**, with frequencies of approximately 30–35%. These haplogroups represent a Middle Eastern, South Caucasian, and Eastern Mediterranean genetic continuum. They are compatible with Turkic populations but are not exclusive to Turks. Consequently, a high proportion of J haplogroups merely indicates substantial southern admixture; it does not, in itself, constitute proof of Jewish origin or any other specific identity. It is entirely plausible that J haplogroups were also prominent within the Turkic Khazar population of the period.
2. **The frequency of R1a among Ashkenazim is significantly higher than among other Jewish groups.** How is this to be explained? If such large Jewish populations of Turkic and Rus' origin once existed, where have they gone? How did they disappear?

3. **These figures reflect contemporary genetic distributions, not those of the early Ashkenazim.** Below, I present genetic data for Sephardic Jews precisely so that the contrast may be observed. Was J dominant among the early Ashkenazim? If so, what was its source? These questions remain unanswered within mainstream interpretations.
4. **Haplogroup G, a Caucasian genetic marker, is also widespread in Türkiye**, with frequencies of approximately 8–12%. This haplogroup is characteristic of Turkic populations that represent Caucasian, Scythian, and Kipchak continuities. Its presence among Jewish populations at comparable levels points to a shared source.
5. **Haplogroup Q is directly associated with East Asian Turkic populations**, (**and C**) often accompanied by distinct phenotypic traits traditionally described as “Mongoloid,” such as epicanthic folds and specific craniofacial features. “Slanted eyes”: This expression is derogatory and racist in English. In Turkish, it's used without any connotation, even positively. Let's say "almond-eyed" instead. ☺
6. **Interestingly, multiple sources indicate that Ashkenazi mitochondrial DNA (mtDNA) patterns point far more strongly toward European maternal lineages.** According to these studies, European ancestry is more pronounced on the maternal side among Ashkenazim.

Haplogroup Distributions among Sephardic Jews

may be summarized as follows:

- **Haplogroups J (total: ~35–45%)**
    - **J2 (predominantly J2a): ~20–30%**
    - **J1: ~10–15%**
- **E1b1b (E-M35): ~15–25%**

- **Haplogroups R (total: ~10–20%)**
    - **R1b: ~8–15%**, notably higher than among Ashkenazim
    - **R1a: generally low (~1–5%)**

      The Ashkenazi concentration of **R1a-M582** is absent among Sephardim.
- **Haplogroups G: ~5–10%**
- **Other lineages (total: ~5–10%)**
    - **Q: low (~1–3%)**

In summary:

- **R1b** is somewhat higher, reflecting Western European and Iberian contributions rather than a direct Turkic source.
- **J2** is more prominent.
- **E and G** occur at roughly comparable levels.
- **Q** is significantly lower than among Ashkenazim.

It is noteworthy that when some sources refer to **R1a**, they are careful to emphasize that this is a “highly specific” form of R1a, lest it be associated with Slavic populations; similarly, when referring to **Q**, they stress that it is a “highly specific” Q, lest it be associated with Turkic or Mongolic populations!.. Yet certain Jewish individuals clearly exhibit phenotypic traits commonly described as “Mongoloid”—as in the case of Freud’s father, sister (the Nazis killed her), and brother—while nevertheless being regarded as “pure” Jews; under no circumstances, it is implied, should they be assumed to be of Asian origin!.. Don’t… ☺ That's very dangerous.

As can be seen, present-day genetic distributions are inevitably shaped over the course of a millennium by migrations, admixture with surrounding

populations, and regions of settlement. **Turkic peoples**, by a wide margin the most migratory populations in world history, therefore display exceptionally high genetic diversity (including haplogroups **C, Q, G, I, J, and R**). There are major differences between the genetic composition of the Turks of modern Türkiye and that of Turkic populations in Inner Asia, and the genetic profiles of many Eurasian Turkic groups differ markedly from one another as well (4).

Despite being far more endogamous than Turkic societies, Jewish populations have nevertheless undergone significant genetic admixture and differentiation over thousands of years. Pronounced distinctions have also emerged among Jewish groups themselves. It should further be noted that a portion of the Khazar remnants migrated to Iberia and became incorporated into the Sephardic Jewish population.

If the focus of this study is the Khazar contribution within Ashkenazi Jewry, an objective interpretation of the genetic data supports this conclusion. If, however, one approaches the evidence with prior bias and an intent to negate, it is easy to claim that “these are minor differences and prove nothing,” and to repeat the assertion that “Ashkenazim are entirely of Hebrew origin.”

In this study, I argue that the Turkic (and Slavic) component among the Ashkenazim is considerably stronger than the Hebrew component.

NAMES, ELITES, AND PHYSIOGNOMY

Lenin was of Tatar descent and also had Jewish ancestry. A significant number of members of the Central Committee of the Soviet Communist Party in 1917 were Ashkenazi Turks.

Freud's father was an Ashkenazi Turk. The Turkic–Tatar physiognomic features observable in his father, sister, and brother make this unmistakably clear. (It should be noted that the majority of Turks exhibit predominantly European physiognomic traits; however, a portion display more distinctly Eastern, "Mongoloid" features. The absence of epicanthic folds does not indicate the absence of Turkic ancestry—on the contrary, this is the norm. Conversely, the presence of epicanthic features (or almond eyes) constitutes a definitive marker of East Asian Turkic origin.)

Freud had a major problem with his father of Turkish descent. European peoples also had problems with fathers and mothers of Turkish descent. By "projecting" her own personal problem, Freud explained to humanity more about problems related to masculinity.

The name Khazar derives from the Turkic verb '**gezer**' (to wander, to roam), in a manner comparable to Kazak (Cossack), derived from '**gezek** / **göçek**' (wanderer, migrate, nomad). According to the author Tan Can, place names and mountain names beginning with **Koz**- or **Kaz-** follow the same pattern, such as **Kazbek, Caucasia**, and **Kaçkar**. The Jewish surname **Kramer** means "from Crimea - **Kırımlı**" or "Crimean - **Kırımer**." According to the same author's sources, Jewish names such as Halperin, Alpert, Halpern, Kaplan, Caplon, Coplon, Koppel, Kogan, Kohn, Caan, Kagan, Kaganovich, Errol, Eran, Etzel, Tamar, Tamir, Tomir, Turan (Duran), Turk, and others serve as indicators of Khazar Turkic origin. (In my view, regardless of whether an individual is Jewish or not, names beginning or ending with **Er**, or ending with **-man**, also bear a Turkic imprint; Hermann, for example.)

Freud’s father, brother, sister

Russian Tsars… Turkish descent Terrible Ivan (IV) (Golden Horde, Mamay), Fyodor Yuvanoviç, Ivan VI

Tatar **Boris Godunov** (Boris – Turkish **Böri** – wolf, beast, bear; Turkish bars, pars: leopard / **Godunov** –**Kutlu**), Aleksey Mihailoviç (With the "**börk**" (böri hat on his head), he looks like a descendant of Genghis Khan.)

Lenin, Troçki, **Kaganoviç**

Gorki (**Peskov**), **Korsakov, Balakirev, Turgenyev**

THE YIDDISH LANGUAGE AND THE ASHKENAZIM

The emergence of the Ashkenazim and the emergence of the Yiddish language coincide chronologically, dating to the tenth and eleventh centuries—precisely the period immediately following the weakening, fragmentation, and eventual collapse of the Khazar Turkic Khaganate.

It is evident that large-scale migrations occurred after the fall of Khazaria, and there exists a sufficient body of sources attesting to this phenomenon.

What kind of language is Yiddish? It is generally described as consisting of approximately 80 percent modified German and 20 percent Hebrew. It also contains lexical elements from other sources (Slavic and Turkic), though these are often characterized as limited loanwords that do not alter the fundamental classification of the language.

From this, it is concluded that “since they spoke Yiddish, they have no connection to Turkish or to Turks.”

However, even if these migrating communities initially spoke Turkic languages, how long could such a language realistically survive under conditions of minority existence and social pressure in their new host societies—Germany, for example? The surrounding society spoke German; education, commerce, and daily life functioned in German. They were therefore compelled to speak German. At the same time, religious practice required the use of Hebrew for reading and worship, leading to a limited infusion of Hebrew elements into everyday speech. A new language emerged. Even if Turkic was originally spoken, as can be observed in contemporary cases, after three generations only traces would remain—perhaps a few hundred words. Or would they?

We cannot conclusively prove how this process unfolded. Nor, however, can the opposing position prove the contrary—that these populations did not originally speak Turkic languages.

There is an additional reason why such proof is difficult. German itself is a language of Turkic origin and therefore contains tens of thousands of lexemes

with Turkic roots. I have previously demonstrated a portion of these. I have also conducted comparative analyses using Swadesh lists across multiple languages; for example, the degree of shared vocabulary between German and Turkish approaches 40 percent. Similarly, Hebrew and Arabic contain thousands of lexemes with Turkic roots, resulting from shared developments with the Turkic Sumerian–Akkadian linguistic substrate underlying the Semitic languages. I have published some of these findings in earlier studies (5, 6), while a much more extensive corpus appears in my dictionary (2).

In other words, there is already a minimum of approximately 52 percent overlap between Yiddish and Turkish. Examples are provided in the list appended to the end of this article. It is not easy to distinguish which of these shared elements date back to pre–Common Era millennia and which may represent remnants transmitted directly from the Khazar period. Those lexemes that may plausibly have entered Yiddish directly from Khazaria are marked with an asterisk (*).

VIEWS AND SOURCES RELEVANT TO THE SUBJECT

(Largely based on Tan Can's work)

Hugo F. von Kutchera:
"The ancient Khazars were later referred to as Scythians and Huns."
Die Chaseren, Intante Publishing, 2018, p. 109

Joseph Reinach:
"The Finns, who are related to the Khazars, are of Scythian and Tatar origin. The Jews who were expelled from Spain during the time of Ferdinand were settled in Salonica, İzmir, Italy, and France. The Jews of Russia, Poland, and

Galicia, who constitute the majority of the Jewish population, are descendants of the Khazars of the Tatar Turkic Empire."
La Guerre De 1914–1917, Les Commentaires De Polybe, Paris, 1917, p. 61 / John Oigley, *Palestine and Israel…*, Duke University Press, 1990, p. 59

Ernest Lavisse:
"Who were the Khazars? They were Scythians, Tatars, and Ogurs of the same lineage—that is, Turks. The Huns, Bulgars, Avars, Polovtsians (Kipchaks), Khazars, Pechenegs, Magyars, and many others are related to the Finns. Among these tribes, the Khazars established a new state stretching from Khazaria to the Volga and changed the course of history."
Historie Generale du IV siecle a nos Jours Les Origines, 395–1095, Ed. 1893, p. 51

Iwan Golovin:
"In his book *La Russie et l'Europe*, the French parliamentarian and historian Henri Martin argued that the Russians definitely do not belong to an Aryan people, but to a Turanian one."
Russland Unter Alexander II, Leipzig 1870, p. 263

Sergey Nikolayevich Markov:
"In this great epic (speaking of Prince Igor), Kipchak words grew in the Slavic language like rampant weeds…"
Olcas Süleymanov, *Az İ Ya*, Teas Press, 2017, p. 79

Henri Martin:
"The Kipchak Turanians today are adorned with the name 'Great Russians.'" …
"In language and religion, Moscow is the daughter of Kiev, Novgorod, and Pskov. But in lineage, it is the successor of a small number of Slavs and a

majority of Turanian peoples. Their descendants are Turanian in every respect."
La Russie et l'Europe, Paris 1886, p. 397

Franciszek Henryk Duchinski:
"The Russians represent Turanian peoples who, as Hun peoples in Moscow, did not cede their lands to the Slavs but transformed themselves into Slavs by giving them their language, religion, and traditions."
The same author elsewhere refers to the Russians as 'Tatar barbarians'…
"Like the Scythians who brought Jews from Palestine and the land of Media to their homeland in the Caucasus, the Jews they brought were also Turanian. Jews, like other Turanians, are nomadic and will remain nomadic."
According to the author, this perfectly explains the manifestations of Judaism, which were very common in the Middle Ages and in modern times among the Turanians of Asia and Moscow. According to the accounts, Judaism left a very deep imprint on the heart of the Asian Turanian people. Thanks to the Turanians, one can trace the lineage of Judaism from Asia to Moscow).
Peuples Aryas et Tourans, agriculteurs et nomades…, Paris, 1864, p. 9 / p. 30 / p. 100 / p. 132

Pliny distinguishes the Russians from the Slavs and counts them as one of the Turkic tribes.
F. H. Müller – from Adolf Bastian, *Etnologische Forschungen und Sammlung*, 1871, p. 155

Marquis de Beaucourt:
"This state founded in Kiev (the first Russian state) was built upon the remnants of the Khazar kingdom."
Revue des Questions Historiques, Paris, 1925, pp. 284–285

George Vernadsky:

"From the 9th to the 11th centuries AD, the official title of the rulers of Rus' in Tmutarakan or Kiev was 'Khagan.'"

Ancient Russia, Yale University Press, 1945, p. 179

Johan Philip G. Ewers:

"In the earliest Byzantine sources, the Russians were identified as Cumans." … "In Byzantine chronicles, the Bulgars and Khazars were regarded as successors of the Scythians."

Von Ürsprunge des Russischen Staats, 1808, p. 224 / p. 250

Nestor von Schlözer referred to the Russians as 'Cumans.'

From: Karl F. Neumann

Emile Burgaut writes about claims that the Jewish tribes taken away from Media by the Scythians were Khazars. There are claims that the Ossetians in the Caucasus were brought by the Median Khazars.

Aperçus Historiques sur les Origines et les religions des anciens peuples de L'espagne et des Gauls, Vannes, 1870, p. 27

Grousset, Kristo:

We understand the existence of a Turkic aristocracy among the Hungarians from the protocols conducted with them during the reign of Emperor Constantine VII Porphyrogenitus. According to the expressions used there, Hungarian rulers were always referred to as 'princes of the Turks' when exchanging envoys. According to Gyula Kristo, Emperor Constantine regarded the Kabars as a 'Khazar race' that had rebelled against the Khazars. This indicates that the ruling class of the Hungarians consisted of the Kabars.

Rene Grousset, *The Empire of the Steppes*, 1988, p. 178 / Gyula Kristo,

Hungarian History in the Ninth Century, 1996, p. 149 / Peter B. Golden, *Khazar Studies…* Vol. 1, 1980, pp. 134–135

Joseph von Hammer-Purgstall counts the Russians and Slavs among Turkic tribes.
From: Adolf Bastian, p. 294

Yaroslav V. Pylyptschuk, a Ukrainian linguist, states that the Eastern Slavs are largely of Turkic origin.
The Borders of the Pechenegs in Eastern Europe, Kiev

Benjamin Harrison Freedman:
"When the Khazar kingdom was liquidated in the 10th–13th centuries and its entire population was annexed by the rapidly expanding Russian Empire, a significant portion of people of Khazar origin fled westward, and so-called Jews suddenly appeared in Western European countries."
Fact for Fact, Federal Bureau of Investigation, National Security Archive, April 1959, p. 135

Joseph Rosenbloom:
"There is a strong belief that after the Khazar dispersal, the remnants of the Khazars established major Jewish centers in Poland and Eastern European lands."
Conversation to Judaism, From Biblical Period to the Present, Hebrew Union College Press, 1978, p. 113

Johannes Fressel:
"Most of the Germanic peoples known as Anglo-Saxons are essentially a Hun-Scythian mixture… Today's red-haired, blue-eyed, blond Turkish warriors are

the Asian branch of the Aryan race."
Die Skythen-Saken, die Urvater der Germanen, München, 1886, pp. 145, 190, 192, 195, 196 / p. 334

Maximilian Gumplowicz:
"The Khazar domination that spread across Ukraine and Red Ruthenia became the principal actor in the powerful diffusion of Judaism throughout the entire Eurasian geography… Among the Polish nobility, especially in southeastern Poland, one can notice Khazar and Avar traces ranging from customs and traditions to clothing."
Zur Geschichte Polens Im Mittelalter: Zwei Kritische Untersuchungen Über Die Chronik Des Balduin Gallus, Innsbruck, 1898, p. 65

Dyadulevich:
"In the genealogical chart prepared by Prof. Dyadulevich in 1930, it is stated that out of 700 Polish noble families, 300 trace their roots back to Tatar Turks of the 13th century."
Saffet Atabinen, *Doğu Avrupa'nın Uygarlığına ve Yerleşmesine Türklerin Katkıları*, Turing, 1987, pp. 114–115

Abraham N. Poliak:
"In his book, it is written that the king who founded Poland in 962 (961 in some sources) was a Khazar nobleman (sometimes referred to as a prince) named Abraham Prockhownic."
Kazariyah, Toldot Mamlaxa Yehudit, Mosad Bialik, Tel Aviv 1951, introduction and pp. 255–270 / Kraushar, Alexander, *Historia Zydow w Polsce*, 1865
Poliak published successive works asserting that Eastern European Jews were of Khazar noble origin.
Peter Golden, *Khazar Studies, Achievements and Perspectives*, Handbook of

Oriental Studies, 2007, p. 29 / Shlomo Sand, *Die Erfindung des Judischen Volkes*, 2013, p. 355

In one of his books, Poliak (or Pollak) argued that surnames such as Halperin, Alpert, Halpern, Galpern, Kaplan, Caplon, Coplon, Koppel, Kogan, Kagan, Kohn, Caan, Cohn, Con, Khan, Kaganovich, etc., are definitively of Khazar origin.

Levinsohn, Epstein:

One of the first to mention the Khazar origin of Ashkenazi Jews was Baer Levinsohn, a Ukrainian rabbi who lived between 1788 and 1860.

Lawrence J. Epstein, *Convert to Judaism, Stories from Biblical Times to Today*, 2005, p. 72

Isidore Loeb:

The author pointed out that many German and Russian Jews descended from the Khazars.

Reflexions sur les Juifs, 1893, pp. 1–31 / *Jews and Race. Writings on Identity and Difference, 1880–1940*, Massachusetts, 2011, pp. 12–20, 17

Vilhelm Thomsen:

The Danish scholar Wilhelm Thomsen, who deciphered the Orkhon inscriptions, shared **Johan Ewers**'s view that the Russians were part of and subjects of the Khazars, and that the Khazar state had the Rus' Khaganate established.

Vilhelm Ludwig Thomsen, *The Relations Between Ancient Russia and Scandinavia and the Origin of the Russia State*, Oxford 1876, Cambridge Press reprint 2010, p. 16

Marc Bloch:

"Most of the peoples living around the Black Sea are Khazar Turks, and the

Slavs also intermixed with the Khazars."

L'étrange Défaite, p. 66

Ernest Renan:

In 1883, he began identifying the Ashkenazim as successors of the Khazars and explained this to broad audiences in Europe.

Michael Barkun, *Religion and Racist Right*, 1997, p. 137

Renan stated that during the Khazar Empire there were mass conversions to Judaism and that the Jews of southern Russia had no connection whatsoever with Semitic Jews.

Saul Stampfer, *Did the Khazar Convert Judaism?*, Indiana University Press, *Jewish Social Studies*, 2013, Vol. 19(3), pp. 1–72

(My note: Renan, who held great authority in academia, was a Turkophobic figure and among the leading proponents of a campaign to hastily impose the Indo-European theory on the entire scholarly world. In particular, he became alarmed when leading scholars of the period such as Oppert and Lenormant deciphered Sumerian inscriptions and pointed out their Turanian/Turkic characteristics, and he took the lead in efforts aimed at rejecting anything Turkic in civilization.)

Maurice Fishberg:

In his writings of 1911, he explained to American readers that the main core of Eastern European Jews consisted of Khazars.

Eric L. Goldstein, *The Price of Whiteness*, 2006, p. 131 / Mitchell Hart, 1999 / Shlomo Sand, 2013

Abba Eban:

"Many Khazar remnants who migrated to Slavic lands later contributed to the

formation of the major Jewish centers of Eastern Europe."
Diest Ist Mein Volk, Zürich, 1970, p. 128

Douglas Morton Dunlop:

In his book written in 1954, he argued that the Ashkenazi–Khazar lineage hypothesis goes far beyond what 'defective records' would allow.
History of the Jewish Khazars, New York, Schocken Books, 2013, pp. 261, 263

Raphael Patai:

This historian, himself a Hungarian Jew, described the Khazars as a Turkic people with Mongol contributions.
Rafael Patai, Jennifer Patai, *The Myth of Jewish Race*, 1989, p. 70

Almut Nebel et al.:

Genetic studies by Almut Nebel and colleagues produced results suggesting that Eastern European Jews may be connected to the Khazars.
(Dvora Filon, B. Brinkmann et al.) (R1a1a) (2001–2005)

Riccardo Calimani:

The author argued that the Ashkenazim descended from Turkic Tatars who converted to Judaism.
Storia Degli Ebrei Italiani, Vol. 3, Mondadori, 2015, p. 583

John Bagot Glubb (Pasha Glubb):

He stated that Russian Jews derived their ancestry more from Turks and the pagan Slavs subject to them than from the Middle East.
Benny Morris, *The Road to Jerusalem* / Adesh Katariya, *Ancient History of Central Asia…*

Ludwig Gumplowicz:

A few lines from his reply letter to Herzl dated 12 December 1899:

"This study proves who millions of Polish and Russian Jews really are. The ancestors of Eastern European Jews (Ashkenazim) were no more numerous in Palestine than the Palestinians in Egypt. This is your historical foundation. My son's works (Maximilian Gumplowicz) show that the roots of Polish Jews lie not in Palestine but in Khazaria."

Werner Jacob Cahnman, *German Jewry, Its History and Sociology*, 1989, pp. 169–170

Claude de Visdelou:

He writes that the legendary Turkic Asena myth derives from 'Ashkenaz,' the son of Gomer.

Adolf Bastian, p. 131

Boris Altschüler:

He investigates the commonality between Turkic names and Ashkenazi Jewish and European names, stating that these are remnants of a Turkic past, just as in the case of Finland's former capital, Turku.

Letzte Skythen erste Europäer – von den zehn verschollenen Stämmen Israels zu den Awaren und Khasaren, 2008

Louis Dussieux:

"The Kabardians are the only true remnants of the Khazars, who were a very powerful people on the Eastern European steppes in the 8th, 9th, and 10th centuries, were destroyed by the Cumans in the 11th century, and whose remnants were driven back into the Caucasus… Circassians and Abkhazians appear linguistically related to Hungarians and Finns, and their general

designation as Scythians (Skulian – skulls and bones) applies to them."
Louis Dussieux, Jacques Lecoffre et al., Libraires, Paris, 1866, p. 70

Alfred M. Lilienthal:

When Khazaria fell to the Mongols in the 13th century, the population of Khazars who had converted to Judaism fled northwest and became the ancestors of Russian, Baltic, Polish, and German Jewry—the Ashkenazim.
The Zionist Connection: What Price Peace, New York, 1978, p. 732

Tarig Anter:

According to the author, there are two main groups: one consisting of the true Israelites, and the other consisting of the Hyksos—whom he characterizes as of Turkic-Mongol Turanian origin—and the Akkadians, likewise of Turanian origin. The latter came to the land of Canaan and presented their lineage as Israelite in religious texts in order to gain acceptance in the region…
The northern Hebrews are Hyksos, of whom 90% were Amorite Bedouins and 10% were Akkadians from East Asia—Turkic and Mongol nomads; that is, the elite cadre was Turkic, while the rest were Bedouin…
Hebrews were known for their horses, whereas Israelites were known for their humped camels. Israelites had East African almond-colored skin, while the skin color of Hebrews was Asian. The Israelites, apart from a few Judahites, never left East Africa.
Tarik Anter, *The Alliance of Nomadic Levant Amorites with Turkish Mongols since the Accadians and Hyksos / The Fake Tales of Amorites Turkish Mongolians Hyksos*, WordPress

Ibn Daud:

There is evidence of substantial contact between the Jews of Spain and the Khazars. Abraham ibn Daud refers to this interaction in his work “The Book of Tradition”. It is apparent that, as a consequence of these relations, following the disintegration of Khazaria the Khazar ruling dynasty fled to Spain. However, the “Khazar dynasty” mentioned here is more plausibly to be identified with Hakan Bey, who proclaimed himself khagan after Kaan Tuvan fled to Rostov as a result of internal conflict. Ibn Daud, a twelfth-century chronicler, explicitly states that he personally met the descendants of the Khazars living in Toledo (Eric Maroney; Peter Golden; Zvi Ankori).

Mikhail Kizilov: There exist numerous claims and interpretations asserting that the Ashkenazim generally emerged as a result of the conversion of Turkic–Tatar populations to Judaism. (The Karaites of Galicia, 2009.)

In the 1902 edition of the Encyclopaedia Britannica, the period of Khazar rule is given as extending from AD 190 to 1100. Encyclopaedia Britannica, 9th and 10th editions, entry “Khazar.”

The Jewish migrants arriving from northern Europe are described as Khazar-origin Turks who were expelled and dispossessed by Hitler. (La Patrie Malgache, 6 April 1934 - a French-language newspaper published in Madagascar).

Mahmoud Abbas: The President of the State of Palestine has stated that the Ashkenazi Jews in Israel originate from Khazaria. Abbas characterized the Jewish elite as being of Turkic origin. This statement was made accusatorily, asserting that Israeli aggression derived from a supposed Turkic character. This perception is cited as one of the reasons for Abbas’s reserved stance toward Turkiye, despite more than a century of Turkish assistance to the Palestinian cause.

A RUSSIAN – TURK "CONSPIRACY" THEORY

Anatoly Fomenko / **David Ewing Jr.** / There are two interconnected conspiracy theories about the ancient Turks. One is Anatoly Fomenko's theory of a **Turkic–Slavic Empire**, the '**Rus–Orda**' hypothesis. The other is the 'Tartaria' theory proposed by the writer David Ewing Jr. The common point between the two is the claim that, in the past, there existed a lost civilization centered in Russia—a mixed Tatar–Russian civilization that founded the great civilizations of the world, and that the data about this civilization and its successors were deliberately erased by modern historiography.

Anatoly Fomenko, born in 1945, is a prominent professor of mathematics, a member of the Russian Academy of Sciences, the man who solved the Plateau Problem, and the recipient of the 1996 Russian State Prize in mathematics. Outside his field of expertise, he deals with history—especially with date calculations of past events through numerical analysis. In his works based on his theory called the 'New Chronology,' he argues that history as a whole has been deliberately written incorrectly. He rejects nearly all established conclusions of modern historiography. He claims that in antiquity there existed a Turkic–Slavic civilization called the 'Rus–Orda,' and that many world civilizations—including Egypt—were founded by this entity.

Aside from this, Fomenko does not present any concrete evidence specifically about Turks, Turkish history, or the Turkish language. He argues that what we know as history was largely fabricated much later—mainly during the Renaissance—by clerics. His identifications concerning historical events, figures, and states are extremely far-fetched.

Tartaria – Tataristan / The author **David Ewing Jr.** has a series of history books under the heading 'Tartaria.' As far as I know, there are six books. He expresses

claims very similar to Fomenko's: that today's accepted history is entirely fabricated, that Ancient Greece never existed, and so on. According to him, the very old 'Tartaria' civilization, which ruled in what is now Russia, formed the basis of other civilizations around the world. But a 'Mud Flood' occurred, erasing all traces of this civilization. And in the 11th–12th centuries, history was rewritten as a fabricated version by the religious and ideological totalitarianism of the time.

Ewing does not establish any direct connection between his theory and past or present Turks—aside from the clear, explicit Turkish name 'Tartaria,' meaning the land of the Turks and Tatars. Like Fomenko, he rejects the generally accepted historical data of both the past and the present.

Why do conspiracy theories emerge? It is a fact that the world's first civilization emerged 5–6–7 thousand years ago in Central and Western Asia. The remnants of this civilization exist. A people who were ancestors of the Turks, Scythians, and Russians—Turanian, Turkic-speaking peoples—brought it into being. The civilizations of Egypt, Sumer, India, and others were founded by the descendants of this civilization. This is one of the ancient beliefs of the Turks; Turkish mythology contains narratives about this. And it is not difficult to find traces of this belief in the traditions of nearly all the peoples who lived on Eurasian lands. I previously listed here over 250 foreign authors from the early centuries to today who expressed this with documented evidence.

If there is a truth, and the belief in it is so deep-rooted and widespread… yet mainstream modern science ignores or rejects it… then, as in every area, conspiracy theories emerge.

Conspiracy theories are fantastical. They are exaggerated—often excessively so. They are reactions against science that is indifferent or self-serving. Yet they

also become a stronghold of another kind of self-interest on the opposite end. They are protests against an academia under the control of the powerful. They are rebellions against the manipulation of documents, information, data, and statistics for vested interests. But this rebellion also pushes them toward the opposite extreme—toward rejecting all documents, information, and numbers altogether. Conspiracy theorists tend to be personalities who love fantasy, exaggeration, and myth. Sometimes this is a consciously chosen path for personal gain; sometimes the conspiracy theorist is not self-interested—he simply writes according to how his mind works.

However, the audience for conspiracy theories is much larger than that for genuine scientific theses. There are people who enjoy talking about conspiracies, intrigue, mystery, distortion, twists… When you present them the truth with documents, they get bored—they will not listen or read. But when you state things in exaggerated, dramatic claims, they are immediately motivated.

This has no direct positive or negative relation with intelligence. It is simply a type of intelligence. For example, Fomenko's views are also supported by **Garry Kasparov**.

CONCLUSION… AND WHAT DOES "OF TURKIC ORIGIN" ACTUALLY MEAN?

Whether we call them Turanians, Proto-Turks, or Turkic peoples, these groups dominated the entirety of Eurasia in the millennia preceding the Common Era. They also crossed into the Americas some 20,000–25,000 years ago. The earliest states in world history were established by these Turkic populations, and no other group has founded as many states across history. Compared with all other peoples, they were—by a wide margin—the most mobile, expansive,

and state-building populations in the world. There is no other phenomenon in history that can be compared to this one.

Who, then, is surprised when it is stated that this or that population is of Turkic origin? It is those who are unaware of a reality once recognized by many historians and linguists, but later obscured by those claiming that “science has advanced.” History and linguistics were deliberately driven into an impasse, and we are all witnessing the consequences of the dominance of this ideology.

That said, when we state that the English or the Germans have Turkic ancestry, we are not claiming that these nations are themselves Turks. Nor, when we argue that their languages contain a dense substratum of Turkic elements, are we claiming that English or German are Turkic languages. An Englishman is English, a German is German, and a Jew is Jewish. Only those who speak Turkish as their own language and who, in one way or another, identify themselves as Turks are Turks. Others may be of Turkic origin, but they have ceased to be Turks. Their cultures, states, and interests are different.

There is also no empirical basis for the assumption that people or societies would support such research simply because it emphasizes Turkic origins. On the contrary, those who have most obscured Turkish language and history have often been Turks themselves. Moreover, historically speaking, the people who have fought one another most frequently are the Turks.

For this reason, my work bears no relation to contemporary politics, nor does it seek validation from current political alignments. On the contrary, so-called scientific circles aligned with present-day political positions do everything they can to obstruct and undermine such publications. What we are engaged in is

genuine scientific publishing—because this is where the evidence leads, and because this is what science requires. That is all.

What would change if the world were to accept this, or if Turkiye were to accept it? Nothing would change immediately. In the long term, however, a commitment to truth and to science might develop, and this could bring about some change. It might even foster a form of political and ideological pacification. But these are aspirations—highly improbable ones.

I have published articles on international platforms such as here – Academia, concerning the Turkic origins of Jews (including Hebrews). These writings received neither interest nor support from Jewish audiences. It should be noted, however, that in every such article I explicitly condemned what I described as Israel's current genocidal actions.

Had I avoided that subject, would Jews have supported these articles? No. There are, to be sure, many Jews who oppose Israeli policies and actions. Yet even they do not acknowledge Turkic origins.

Western audiences may accept Jewish ancestry, but they categorically refuse to accept Turkic ancestry. Turks, for their part, likewise categorically reject the notion that they are the ancestors of other nations. This is a political reality. Only if Turkey were to become a global superpower would scholars of every nationality line up to acknowledge Turkic origins. Such is the farcical nature of today's dominant "science."

YIDDISH-TURKISH COMMON WORDS ACCORDING TO THE SWADESH LIST (207 WORDS)

I didn't include the commonality of the other five words because it's difficult to explain. Perhaps I'll add them in future studies. Those interested in a more detailed explanation of the words can read to reference number 2 in the "Further Reading" list.

Red ones are Turkish, **bolds** are Yiddish

I / **mikh** (me, beni, meni) / men, ben

he / **er** – **im** (him) / er (male person), onu (him)

we / **mir** / miz, biz

not / **nit** – **nisht** / ne, hiç, yok

all / **gants** - **alts, ale** / geniş (wide), genel (general); aluan, alku (all)

many / **fil** – **sakh** / bol, mol, çok

few / **a por** / birkaç (*)

other / **tsvayter** / öteki, otru, ötrü

one / **eyn** / ön (front, first)

two / **tsvey** / tüge, tungai, tüng

five / **finf** / beş, pençe (five finger, paw)

big / **rizik** (riesig) / iri, irig

long / **lang** / ulang

thick / **dik** / tok, dik (erect, rough, horny, hard)

heavy / **shver** / ağır, agır

short / **kurts** / kısa, kırt

thin / **din** / ince, yinc, yince

man (adult male) / **zokher** - **man** / **er** (male), -man (male names' suffix)

man (human being) / **odem** / adam

wife / **eyshe** / eş (spouse, wife, match)

mother / **ime, mame** / ana, anne, oma … meme (mamma, nipple)

father / **baba, tate** / baba, ata (*)

animal / **khaye** / hayvan … öjü, yaşa, hayat (life, living)

dog / **hunt** / an, ang (animal); angcı (hunter, hunt)

snake / **shlang** / yılan, yılang

worm / **krem** / kurt (worm), kıvrım (curve, crimp), kıvrıl (curl up)

tree / **boym** (baum) / bağ (vineyard)

forest / **khoyresh** / koru

stick / **tsavayg** / çubuk, tsubuk (*)

fruit / **frukht** / ferik

seed / **zere - zoymen** / üren, ügür, sepit, sieme

leaf / **blat** / palağ

grass / **kroyt – groz** / kurut (herb)

blood / **blut** / bülüng (Mongolian)

bone / **knekl** / kemik (bone); kenür, kemir, kemirteg (gnaw, cartilage)

horn / **kern** – **horn** / kerak, kira

feather / **kolmuş** / kıl (hair, bristle); yumuş, yumuşak (soft) (*)

head / **kop** / kafa

ear / **ozen** / işit (hear)

eye / **oyg** (auge) / oyuk (hole); göz (eye, hole)

nose / **noz** / nüz

tooth / **tson** / tiş, diş

foot / **fus** / but (leg), bas (pace)

leg / **fus** / but (leg), bas > pace

knee / **kni** / yincür > joint

wing / **kanaf** / kanat (*)

belly / **mogn** (stomach), **boyk** / miğde, mide (stomach); bel (waist); bağırsak (bowel), böğür (flank)

guts / **gederm** / göt (ass, anus)

neck / **gorn** (throat) / gırtlak

back / **tsurik** / sırt, terki, ters (*)

breast / **khoze** (chest) / kögüs, göğüs (*)

heart / **harts** / yürek, cörök

to drink / **zupn** (sip) / Turkish 'su, sub' (water) root; yudum (sip)

to eat / **esn** / aş (meal)

to suck / **zoygn** / soğur; sağ (milking, suck < sağ, soğur)

to blow / **fukn** / üfle, üfürük

to laugh / **lakhn** / "PIE root": **kleg**, Turkish 'gül' > kleg

to hear / **tsuhern** (listen) / işit (hear, listen); duy, duyur

to know / **kenen** (kennen) / kan, kanı (know, believe, opinion)

to think / **trakhtn** / tüşün, düşün (think); tart (debate with oneself)

to fear / **farkhtn** / kork, korku, ürk, ürkü (fear, scare, horror) – böri: beast, monster

to fight / **kempfn** / kavga, kapış, kapışma

to hunt / **yogn** / ang (*)

to cut / **kapn** / kat (cut); kopar (break off, tear, snatch)

to scratch / **kratsn** / kazı, kert

to swim / **shvimen** / Turkish ‘su, sub’ (water) root

to walk / **geyn** / get, git (go); gel (come); geç (pass); gez (wander)

to sit / **zitsn** / otur

to turn (intransitive) / **dreyen** / dön (turn), tur (tour)

to wash / **vashn** / yuv, yus > wash

to tie / **bindn** / bağ, ban (bond, bind)

to count / **tseyln** (zählen) / say (tsay) > zahlen

to say / **zogn** / söy, söyle > say, sagen

to play / **shpiln** (sh-piln) / bila, piyala, piyele > play

to float / **shvebn** / Turkish ‘su, sub’ (water) root

to swell / **shveln** / şiş, şişme (swell); Turkish ‘su, sub’ (water) root

sun / **shemesh** - **zon** / kün, gün, güneş

moon / **moyn** / Turkish ‘moncuk, boncuk’: round things

star / **kokhav** (planet) - **shtern** / Turkish ‘gök, kök’: sky; Turkish ‘dız, tız, tır, tir’: celestial body

water / **mayim** - **vaser** / Turkish ‘ba, bu, bat’ root is related to water.

rain / **geshem** / yağış, yağmur, sağanak

river / **taykh** / çay (tsay)

lake / **ze** / Turkish ‘su, sub’ (water) root

sea / **ze** / Turkish ‘su, sub’ (water) root … ze, sea < su

salt / **zalts** / tuz; Turkish ‘su, sub’ (water) root

sand / **zamd** – **khol** / kum (hum – Sumerian)

dust / **shtoyb** / toz, tozug > dust

earth / **erd** / yer < erde, earth

cloud / **volkn** (wolke) / bulut > wolke

sky / **himl** / hılla, kalık (sky)

snow / **sheleg** – **shney** / sonu, sonar

ice / **kerakh** – **ayz** / buz (ice), kırağı (frost), kar (snow), ayaz (very cold weather)

fire / **esh** / ateş (*)

ash / **ash** / is (soot, smut)

to burn / **brenen** / bur

road / **derekh** / doğru, tarig

mountain / **barg** (berg) / berk (fortified, strong); burç (castle wall)

red / **odom** – **royt** / od, ot (fire), ateş (fire)

yellow / **tsahov** / sarı, soluk

white / **vays** / beyaz > weiss, white … It is related to Turkish ‘buz’: ice

day / **tog** / doğ (sunrise) … Day, tag < doğ

year / **yor** / yıl, yır > year

cold / **kar** - **kalt** / xaltara (cold); hıl (winter)

full / **moley** - **ful** / dolu (full), bol (many, much, poly) (*)

new / **nay** / yeni, yengi

old / **yoshon** – **alt** / yaşlı, eski, uluğ (*)

good / **gut** / kut, kutlu (holy, good)

bad / **beyz** (böse) / bozuk, bet

rotten / **rokov** / irin, yiring, curu, çürü

sharp / **khad** / kat (fold, cut)

wet / **nas** (nass) / yaş, ıslak

dry / **trukn** / kuru

far / **vayt** / öte

left / **smol** / sol (*)

in / **in** / in

name / **nomen** / nam, ün, san, an

to push / **shtupn** / it, tep

Additional List:

It appears that some Yiddish words such as '**kavak**' (poplar), '**kalpak**' (a type of hat, hood), '**ataman**' (chief), '**boyar**' (noble), '**kurbaç**' (whip), and others are loanwords.

I haven't reviewed the entire Yiddish dictionary. However, the following examples I encountered, in my opinion, show a shared root. They are not loanwords:

goat / **tsik, gdi** / geçi, keçi

garden / **gortn** / koru

empty / **pust** / boş (*)

exaggerate / **ibertraybn** / abartı

room / **tsimer, kamer** (chamber) / çember (circle)

love / **libe** (liebe), **ahave** / sev > ahave, love, liebe, habb (Arabic)

heal / **hayln** / iyileş, iyilen > hayln, heal

illness / **krankayt** / kıran

pure / **reyn** / arı, arın, arıg > pure, aryan

low / **nider** / indir (download), indirim (reduction), iniş (descent)

sacred, holy / **kodesh** / kutsal (*)

book / **bukh** / bitig, bük (roll)

clothes / **kleyder, bgodim** / ki, giy, giyim

king / **kenig** / kağan, kaan

worship / **dinen** (God) / Tengri, Tanrı (God), tapın (worship)

food / **esn** / aş

house / **hoyz** / hos

goose / **ganz** / kaz

oath / **eyd** / ant

joke / **glekh** / gül, gülek (laugh), şaka

win / **bazign, vinen** / bas, basmak, yen, yenmek > win … **bazign** < bas (*)

cook / **kocn** / kagna, kaynat, kızart (cuisine)

chin / **ken** / çene

crow / **karge** / karga > **karge** > krahe (*)

sound / **kol** / ku … kulak (ear) … call, gel etc.

FOR FURTHER READING

1- The 300 Spartans: International Scholars Identifying Turkic Roots in European Languages

https://www.academia.edu/129610934/The_300_Spartans_International_Scholars_Identifying_Turkic_Roots_in_European_Languages

2- DICTIONARY OF TURKISH ROOTS IN WESTERN LANGUAGES

https://www.academia.edu/111458574/DICTIONARY_OF_TURKISH_ROOTS_IN_WESTERN_LANGUAGES

3- Grammer versus Grammer / The "Indo-European" Syntax, Derived from Turkish Syntax, Constitutes a Historical Regression in Language

https://www.academia.edu/115357742/Grammer_versus_Grammer_The_Indo_European_Syntax_Derived_from_Turkish_Syntax_Constitutes_a_Historical_Regression_in_Language

4- The Genetic History of Europeans and Turks... Are Turks Blond or Brunette

https://www.academia.edu/116979715/The_Genetic_History_of_Europeans_and_Turks_Are_Turks_Blond_or_Brunette

5- Hebrew and Arabic roots ignored in Indo-European look pretty intense

https://www.academia.edu/79220909/Hebrew_and_Arabic_roots_ignored_in_Indo_European_look_pretty_intense

6- The Origin of European Jews is Turkish

https://www.academia.edu/114421286/The_Origin_of_European_Jews_is_Turkish